THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

*Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*—REV. xxii, 14.

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## JOHN THE BAPTIST.

BY THE PROPHET JOSEPH SMITH.

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This sermon was delivered in the Temple at Nauvoo, January 29th, 1843. It was reported in long hand, and is essentially an abridgement, as nearly all of his reported discourses are, though they are correct so far as they are given.

After reading the Parable of the Prodigal Son and making some preliminary remarks, I stated that there were two questions which had been asked me concerning my subject of the last Sabbath, which I had promised to answer in public, and would improve this opportunity.

The question arose from the saying of Jesus—"Among those that are born of women there hath not arisen a greater Prophet than John the Baptist: nevertheless, he that is least in the kingdom of heaven is greater than he." How is it that John was considered one of the greatest of Prophets? His miracles could not have constituted his greatness.

Firstly. He was intrusted with a divine mission of preparing the way before the face of the Lord. Whoever had such a trust committed to him before or since? No man.

Secondly. He was intrusted with the important mission, and it was required at his hands to baptize the Son of Man. Whoever had the honor of doing that? Whoever had so great a privilege and glory? Whoever led the Son of God into the waters of baptism, and had the privilege of beholding the Holy Ghost descend in the form of a dove, or rather in the *sign* of a dove, in witness of that administration? The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the Devil cannot come in the sign of a dove. The Holy Ghost is a personage, and is in the form of a personage. It does not confine itself to the *form* of a dove, but in *sign* of a dove. The Holy Ghost cannot be transformed into a dove; but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence.

Thirdly. John, at that time, was the only legal administrator in the affairs of the kingdom there was then on the earth and holding the keys of power. The Jews had to obey his instructions or be damned, by their own law; and Christ himself fulfilled all righteousness in becoming obedient to the law, which He had given to Moses on the mount, and thereby

magnified it and made it honorable, instead of destroying it. The son of Zachariah wrested the keys, the kingdom, the power, the glory from the Jews, by the holy anointing and decree of heaven; and these three reasons constitute him the greatest Prophet born of a woman.

Second question—How was the least in the kingdom of heaven greater than he?

In reply, I asked—Who did Jesus have reference to as being the least? Jesus was looked upon as having the least claim in all God's kingdom, and was least entitled to their credulity as a Prophet, as though he had said—"He that is considered the least among you, is greater than John—that is, myself."

In reference to the Prodigal Son, I said it was a subject I had never dwelt upon; that it was understood by many to be one of the intricate subjects of the Scriptures; and even the Elders of this Church have preached largely upon it, without having any rule of interpretation? What is the rule of interpretation? Just no interpretation at all. Understand it precisely as it reads. I have a key by which I understand the Scriptures. I inquire, what was the question which drew out the answer, or caused Jesus to utter the parable? It is not national; it does not refer to Abraham, Israel, or the Gentiles, in a national capacity, as some supposed. To ascertain its meaning, we must dig up the root and ascertain what it was that drew the saying out of Jesus.

While Jesus was teaching the people, all the publicans and sinners drew near to hear him; and the Pharisees and Scribes murmured, saying, "This man receiveth sinners and eateth with them." This is the keyword which unlocks the Parable of the Prodigal Son. It was given to answer the murmurings and questioning of the Sadducees and Pharisees, who were querying, finding fault and saying, "How is it that this man, as great as he pretends to be, eats with publicans and sinners?" Jesus was not put to it so, but he could have found something to illustrate his subject, if he had designed it for a nation or nations; but he did not. It was for men in an individual capacity, and all straining on this point is a bubble. "This man receiveth sinners and eateth with them." And he spake this parable unto them, "What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." The hundred sheep represent one hundred Sadducees and Pharisees, as though Jesus had said, "If you Sadducees and Pharisees are in the sheepfold, I have no mission for you; I am sent to look up sheep that are lost; and when I have found them, I will back them up, and make joy in heaven." This represents hunting after a few individuals, or one poor publican, which the Pharisees and Sadducees despised.

He also gave them the Parable of the Woman and her Ten Pieces of Silver, and how she lost one, and, searching diligently, found it again, which gave more joy among the friends and neighbors than the nine which were not lost; like I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth, more than over ninety and nine just persons that are so self-righteous; they will be damned anyhow; you cannot save them.

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Adversity borrows its sharpest sting from our impatience.

One watch set right will do to set many by; but, on the other hand, one that goes wrong may be the means of misleading a whole neighborhood; and the same may be said of the example we each set to those around us.

## RUSSIANS AND JEWS.

A Swiss writer, who has been studying the condition of the Russian peasantry, especially with a view to the discovery of the causes of the wholesale local persecutions of the Jews, has come to the conclusion that the phenomenon is neither religious nor political, but entirely social. The Imperial Government is about to issue a series of stringent measures for the protection of the Jews and the severe punishment of their ill-users. The writer feels certain that the Czar and his government cannot amend the stupendous evil by mere repression and punishment. No cure is possible so long as the Russian peasant-farmer class remains in its present hopeless condition. Throughout the whole of Central Russia, with its great Russian population of 35,000,000 — that is to say, one-third part of the Russian Empire with nearly one-half of its inhabitants — the interests of the peasants must be made the first and foremost care of the government, to the postponement of the less important interests of the nobility and the other great land-owners. The question is one of life and death for the government itself, for the economical future and prosperity of Central Russia depend entirely upon the welfare and thrift of the small peasant-farming class. As it is, the main bulk of the taxes is contributed by this poverty-stricken class. Quoting the report of the tax commissioners, the writer shows that the peasants are now annually paying in head-tax, communal taxes and state taxes, a sum of 176,000,000 roubles; added to this they pay 200,000,000 roubles more in the drink-tax and so-called "Obrok," for their former condition as serfs. Thus 376,000,000 roubles, or 56 per cent of the entire income of the Russian state, is contributed by this despairing and impoverished social class. The economical condition of the poor sinks lower every year, and there is every prospect of increased misery. The peasants themselves ascribe their rapid decline to one cause—the pressure and tyranny of capital. It must be remembered that capital has not effected in Russia what it has done elsewhere—the entire transference of the ownership of land from the peasant farmer to a wealthier class. His land is still his own, though he gains nothing by it, because he is impoverished by the capitalist traders, upon whom he depends for every single article which he needs. Capital as it presents itself to the Russian peasant, is built up wholly on barter and by skillful use of time, place and necessity, the capitalist or barter-monger strips the peasant of everything. In the districts where this triumph of capital is most complete, the barter is in the hands of Jewish traders, and hence the Russian peasant attributes his ruin to the Jews, and is filled with hate towards them. He is incapable, in his state of culture, of looking deeper into the matter. He has not the energy to become a trader himself. He looks upon every Jew as a typical representative of that capital and that trade spirit to which he ascribes the economical ruin of the farming class. His politics, so far as he has any, are a curious medley of fanatical toryism and socialism, if we may attribute these western names and principles to so Oriental a phenomenon. The present result is that both the enemies, Russian and Jew, are seized with a panic fever of emigration. The persecuted Jew flies toward the west to escape the Russian. The impoverished Russian sets his face toward the east to get out of the reach of the Jew. A great exodus of populations has commenced, one westward the other eastward, while the third part penetrate the interior of the empire in all directions in search of work and bread. This unrest of the most settled and restful of all the classes of a population — the agricultural class — is a threatening symptom, ominous for the future of the nation.—*Selected.*

Strong language utterly fails to bolster a weak argument.

## HAS CONGRESS GOT A GOAT BY THE HORNS OR A TIGER BY THE TAIL?

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*From the New York World.*

*To the Editor of the World.*

SIR: The position of Congress on the Mormon question reminds me of an old Washington story about Henry Clay. That distinguished statesman, orator and, as we shall see, "humanitarian," taking a stroll one day through the streets of Washington, came upon some boys engaged in teasing a notoriously aggressive goat belonging to the stables of the "Gadsby House." The goat was charging hither and thither, and the boys were dodging, as boys will and as only boys can. Mr. Clay stopped and remonstrated with the boys as if he were president of a society for the prevention of cruelty to animals. The awe-struck youngsters, who recognized their monitor, stood abashed, in safe places, behind lamp-posts, tree-boxes and such like shelters, while Mr. Clay harangued them from "the open" of high moral principle. Suddenly the goat, who was still aggressive and saw no other available antagonist, made a plunge at Mr. Clay himself that threatened to wipe him out of the list of Presidential candidates at once and forever. With his usual fertility of resource in emergencies Mr. Clay managed to seize the beast by the horns and held on for dear life. There was no doubt now that he had the goat, but the trouble was that the goat had him. Mr. Clay was not used to athletics, whereas the boys had kept the goat in constant training. Matters began to look serious for the statesman, for while the goat was not "a bigger man" than Clay, he was about as big an animal, and went on all fours, while Mr. Clay had only two feet, to begin with, and was fast reaching that pitch of exhaustion where he would not have "a leg left to stand on." At this crisis it suddenly occurred to Mr. Clay that bad as the boys were they probably knew more about goats than he did, and, like many another preacher of righteousness, he appealed "to the children of the world" for practical "wisdom" in his extremity. "Boys, what shall I do?" he cried. "Why, don't you know?" said a ragged urchin, tucking up his trousers and preparing to set an example. "Let go of his horns and run like thunder." At this point authentic history ceases. For all I know to the contrary, Mr. Clay may have held on to that goat all through the Presidential canvass and lost his election by his dignity, a solemn warning to all future statesmen of Presidential proclivities, but an admirable example to all politicians who would "rather be right than be President." It was not the only time that the distinguished statesman and politican found himself holding on to both horns of a dilemma, and the habit he had in that line undoubtedly cost him the fruition of his desires. It is a pity that the story stops just where it does. One can think of so many ways in which it might have ended gloriously for Mr. Clay if he had been more of a politician and less of a statesman and "humanitarian"—using that term in its subjective sense of one who is humane towards both sheep and goats. He might, for instance, have moved a change of venue to a convenient lamp-post or weather-door and using one hand for leverage and the friendly obstacle for a fulcrum, he might even have wrenched off one horn and kept it for a trophy, leaving the goat out in the cold, disabled and confounded while he went into "Gadsby's" to recover himself in the true Kentucky style. But then he would never have been elected President of a society for the prevention of cruelty to animals. His record would have been bad.

Or, again, he might have vaulted on that goat's back, an easy feat for a Kentuckian, and ridden the goat to death—or, if he regarded his reputation for "humanity"—to exhaustion. And then he, Mr. Clay, could have calmly risen and walked the few blocks to the White House, *nemine contradicente*. A sham victory of that sort catches the popular sentiment on

the fly, whether the goat really dies or recovers to be lusty and strong as ever, and twice as aggressive. But the danger of such a Mazeppa performance even for a Kentucky rider is that he might lose his seat; and the mere suggestion of a statesman in the mud with a triumphant goat standing on the pit of his stomach is "shockin' to nater," be that nature stately or politic.

Or to hazard only one more "expedient;" Mr. Clay with his Kentucky pluck and backbone, might have backed that goat down Pennsylvania avenue, from "Gadsby's" clear to the White House, up the circular walk, up the steps, past the doorkeepers, who always admit Senators, goat or no goat attached; up the stairs, across the corridor, right into the Executive Office—and left it for the incumbent to decide which should be President, the goat or the Administration. This course of action would need the nerve and qualities of a Conkling and Clay combined, but it is worth considering. A persecuted goat, so forced to a retrogade movement, may be said to have ample time for "reflection." All its mental processes must run in that direction for the time being, and as "action and reaction are equal," a goat run into the White House in such a manner would acquire a reserve force that would need no more backing, and the incumbent or recumbent who said "Come" to that knock would soon find himself ready to die or resign, or be so "otherwise disabled" as to need no act of Congress to declare a vacancy. Then Mr. Clay or Judge Davis could step in as an "Independent" and keep the goat at the foot of the stairs as janitor.

But imagination wearies of "expedients" and possible devices. The fable is long already, seeing its moral can only be guessed at, but *nomine mutato*, it was some "narration" for Congress. It is an ower true tale. I showed my little son the other day a comic picture of a man attacked by a tiger. The man had the good fortune to dodge behind a hogshead and eventually to turn the hogshead over on the beast and cage him. The man sat down on the hogshead to keep him there. The tiger wriggled his tail through the bunghole and the man seized it. Here was a parallel case to that of Mr. Clay and the goat. It was a simple question: "What will he do with it?" My son said with artless alliteration: "I should try to tie the tiger's tail to a tree." Evidently the boy was right. The religious opinions of both tigers and goats are entitled to protection under the constitution, but that is no reason why such beasts should be allowed free range.

Congress has had the Mormon goat by the horns and the Mormon tiger by the tail for twenty years, and the creature seems likely to get the better of Congress. It all comes of statesmen's stopping to deliver moral lectures. If this parable gets a hearing there is likely more to come.

## THE BREATH OF LIFE.

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There is no act or function of life which seems more important to existence than that of breathing. If an animal ceases to breathe, we say it has ceased to live. As a matter of fact, of course, the process in which air is taken into the lungs by inspiration and ejected by respiration is only tributary to the supply of oxygen to the blood and the removal of effete gases, the products of decomposition and principally carbonic acid. If this exchange of gases can be effected by any other process than that of breathing, the end will be gained, and the means are only of secondary importance. In the cases of fishes we know that water is made to answer the purpose which in the case of air-breathing animals is served by the atmosphere; and those animals which require a very limited supply of oxygen for their support can preserve life with the scanty measure of air obtainable through the interstices of the soil or the minimum of water contained in mud. Meanwhile the higher classes of animals, and man, the high-

est member of the animal kingdom—so far as we are aware—are air-breathing creatures and dependent on the breath of life. We do not propose to discuss the scientific aspects of the breathing process, but simply to throw together a few remarks and considerations suggestive of the light in which the atmosphere ought to be regarded by us, and the high importance that should be attached to its intimate composition and the use we make of it.

Food is required to build up the body and to furnish materials for the reconstruction of those parts or tissues of the fabric which have been consumed by use. Every act of life, every movement we make, every thought that passes through our mind energising the brain—which is the organ of mind—involves the final use of some particles of the body. In the great majority of instances this use involves the consumption of the material used so far as its then present form is concerned. It cannot be used again, and it must be disorganised and removed. This disorganization and removal is effected through the agency of the blood, which circulates throughout the organism and brings the materials of food within reach of the living and growing cells of which every tissue in the body is composed. These cells draw nourishment and material for their own construction from the blood, just as the plant takes up the material necessary to form its structure from the earth through its rootlets. The process of growth is essentially the same throughout the organic world, whether animal or vegetable. Side by side with this process of feeding and growth, and an indispensable part of the process, is the interchange of elements, oxygen, hydrogen, carbon, nitrogen, and the like. In short, the vital process is in large measure chemical, and the oxydising agent—oxygen, derived from the atmosphere—is the most potent agent and factor in the production of the general result. If the supply of this agent is not sufficient for the vast purposes which it is required to effect, the consequences cannot be other than disastrous. All other supplies may be abundant, but if that of oxygen fails, the animal must suffer a diminution of health and in the end die. It is plain therefore that the phrase "breath of life" is full of the deepest significance. It tells the story simply and truly; if the animal cannot breathe—using that term in its broad meaning—it must cease to live.

It follows that the first concern of the living being, for himself and other living beings, should be to secure a full and fresh supply of pure air. In the case of children this is especially necessary, for the obvious reason that the chemico-vital changes of structure in their organisms are more active and persistent than those which go on in the adult body. The child is growing in bulk, as well as constantly using up the materials of its body and requiring to replace them by new. The result is a large, continuous, and inexorable demand for copious supplies of fresh air. How is that demand complied with in the majority of cases? Growing children ought to live in the open air; but we mew them up in school-rooms and confine them to the house on the smallest pretence of weather or indisposition. When a child is ill, the demand for air is not diminished, but rather increased, as is plainly shown by the quickened pulse and breathing. It would be a great gain to the bulk of the population—because the boy is the father of the man—if parents could be brought to understand that bad weather is no excuse for the confinement of children indoors. The danger of "cold" is increased by this treatment. Children are made delicate and susceptible to the depressing effects of sudden or great changes of temperature by the practice of calling or keeping them indoors for every shower of rain or cold wind. They are also made weakly by wrapping-up, as we have repeatedly argued. Air, whether temperate or cold, is the essential element and agent of life, and, when the life is young, the demand for this element is greatest and most exacting. Later on in life the requirement is very much in proportion to the activity. The more exercise a man takes, the greater will be his demand for air; but it must not be forgotten that, even in a state of rest, the need for air

is very considerable. The strictly scientific experimentalist, concerned with ascertaining the minimum supply which the animal requires, discovers that the quantity necessary is very large; but in practice it is found to be much larger than even he suspects, and if health is to be maintained, it is very large indeed. In truth, the more air of the purest description which can be taken into the lungs the better. We ought not to try to do with the least, but to use the largest possible quantity.

Then comes the question of quality. Having enough, we ought to be sure that it is good. Breath will not be the "breath of life" unless it is fresh and clear. Wind is an advantage because there is less chance of the atmosphere we inhale having stood stagnant over bad soil, or around sources of poisonous or deleterious exhalations, and thus contracted pollution. We want pure air and plenty of it; and it is worth any trouble or risk to obtain this supply. It is too much the fashion to neglect this question of "air," while we are busy with questions of water-supply, sewerage, vaccination, and the thousand and one precautions against disease. There is nothing more conducive to health, and therefore inimical to disease than air, which is free from impurities and highly oxygenated. The inspiration of bad air—that is, air which has been polluted or is charged with an accumulation of carbonic acid by the respiration of a crowd of persons—is most disastrous. Many persons contract nameless or undefined diseases in densely packed assemblies, where the atmosphere is unnaturally heated and fouled. The stifling feeling and headache which are produced by sitting in a theater or public meeting are the immediate and more pronounced effects of breathing bad air; but, long before these inconveniences are felt, and when they are entirely absent, harm is being done. The robust may not feel the effects, but they too are injured, while the weakly are enfeebled, and the seeds of disease are sown, and will assuredly spring up later on, and cause trouble of some kind. If we were really in earnest—and intelligent in our earnestness—about health-preservation, we should avoid heated and crowded assemblies as we would shun a pest-house. The breath of life is pure air; and foul air is the breath of death. One should be sought, the other avoided.

Nature's preventive remedy for disease, whether in the individual or in the multitude, is a bath of pure air, enveloping the surface of the body, purging away the vapors that rise from living and dead organisms, and from the earth, and filling the lungs with the elements which are essential to the performance of all vital processes. When will the community begin to recognize this natural mode of "sanitation," and to adopt it? Instead of staying indoors when threatened with illness, if we were wise we should go out, not into the murky and polluted air of a great city, but into the fresh air of the country. It will of course happen in a large proportion of cases that morbid and mistaken habits have made the organism so susceptible to the effect of even slight changes of temperature that danger would attend the exposure without proper precautions. This however is a drawback which does not affect the value of Nature's remedy, though it may limit our individual use of it. The aim should be to spare the next generation this risk by habituating children from birth to reasonable exposure. In nine out of ten cases of indisposition occurring in early life and a very large proportion of the maladies of adult life, an instant change of air into a pure atmosphere will convert the morbid state into one of comparative if not complete immunity from disease. We strongly counsel our readers to set a higher value on air than it is the wont to attach to this element, and to remember that air is the breath of life, not only to be cherished for its own sake and the health it gives, but to be employed as the most potent and ever ready weapon wherewith to ward off any attack of disease.

[TO BE CONTINUED.]

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One ungrateful man does an injury to all who stand in need of aid.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 7, 1882.

## IS THE WORLD GETTING WORSE?

[CONTINUED FROM PAGE 491.]

BUT leaving this phase of the question for a time, let us glance briefly into the retrospect, and see whether the gloomy past, as depicted by those who so lovingly dote on the present, is really as black as it is painted. We have remarked that science, art, invention, philosophy, and the various avenues through which the Supreme Being has poured out upon this ungrateful generation whatever it recognizes as entitled to praise and is really worthy of the names of civilization and intelligence, are but inferior methods of communication between the heavens and the earth. We wish to add to this statement, that the great and admirable works so improperly attributed to man's genius and enterprise, are inferior results in proportion; corresponding, as might naturally be expected, to the class and quality of the means by which they were produced. Steamships, railways, printing presses, machinery, enginery, architecture, and the many wonderful achievements which make the current age so illustrious, do not display the hundredth part of a tithe of the power and glory of God, neither as it has been, or will again be exhibited upon this His earth, in His own due time and way. Nor do the ordinary arts and sciences now flourishing, with the ability which renders them operative, equal in many respects similar gifts and graces enjoyed in earlier times, if judged by their respective accomplishments.

Where, for instance, are the famous "lost arts" of antiquity? Where, the mechanical skill and appliances, the wondrous scientific exactness and astronomical lore, that made possible the pyramids of Egypt, which, with other ancient structures—the relics of a buried civilization—are but beginning to unfold their real significance to the world, but the mystery of whose origin is still unraveled, and the whereabouts of the knowledge which planned, prosecuted and completed their construction, a subject of prolonged and dubious conjecture even to the wisest? Where, in modern schools of art, are works that vie with those of Raphael and Michael Angelo? Where are the Homers, the Virgils, the Dantes, the Shakspeares and Miltons of the nineteenth century? Where, among its constellations of oratory, shines there another Demosthenes or Cicero? Or leaving these and passing into physiology, where now are the "giants" of "those days," the men who successfully withstood giants, in those ancient barbaric times when (not content with the Psalmist's prescribed "three score and ten" years of mortal existence, which, by the by, we do not now begin to average) human beings, by reason of superior health and vigor—the legitimate outgrowth of virtue and frugality—

insisted on attaining to such miraculous ages as 500, 600 and even 900 years? To-day, the human family is in every way physically inferior to the inhabitants of the earth in pre-historic ages. No wonder we have hospitals. We need them, and we fill them, as we do the prisons and penitentiaries that we build, and then boast as if their existence was something of which we ought to be proud. Perhaps we ought, under existing circumstances—since the thing next best to prevention is cure—but we would have still greater reason for self-gratulation if such things could be dispensed with and we resembled more in some respects our antecessors of olden times. In those days of "darkness and degradation," when, according to the theory of continuous improvement, man was at the very bottom of the ladder of civilization, he could walk and talk with God, as friend to friend, (being pure enough then to endure the ordeal) or if afflicted, could be healed by the power and authority of the Holy Priesthood. For then such things were done and gloried in, not ridiculed and despised, and the existence of hospitals and infirmaries, or of people in a fit condition to fill them, would have been deemed as much of a disgrace, as the multiplication of such institutions in these degenerate days, has necessarily become a matter of credit and commendation. Nor would a church, presided over by a hireling priest, knowing not God nor the things of God, and paid for confessing his ignorance from Sabbath to Sabbath, and by falsehood inciting his pious flock to hatred and hostility against their fellow creatures, have held a much higher reputation. Those were times when the Almighty communed with and instructed His children from the heavens, when holy angels administered unto them, when men were inspired and authorized of Him to perform miracles, to heal the sick, to cast out devils, to speak with new tongues, to preach the pure Gospel of Christ, to baptize for the remission of sins, to lay on hands for the gift of the Holy Ghost, and administer in all the ordinances of the Gospel; which glorious privileges, in these more enlightened(!) days of libraries, Bible societies, poor-houses, "fine sanctuaries," missions, reform movements, spasmodic revivals, and sectarian discord and division, are said to be done away with as "no longer needed."

> "A strange belief, that leaned its idiot back
> On folly's topmost twig."

If it was said they were *no longer wanted*, it would be a little more consistent with existing facts. Priestcraft and error never do want, however much they may need, the proximity of Priesthood and truth. Why, the contrast furnished is so sublime as to almost cause one to wish himself back into barbarism, especially if he could have the privilege of associating with such "barbarians" as Enoch, Noah, Abraham, Jacob, Moses, Stephen, Peter, Paul and other holy men of old, to whom the heavens were opened and the unutterable glory of the Lord revealed. We would not presume to say that such things alone make up the history of the past. It has its shadows, it is true, and many of them are dark and deep, but let it be remembered that it also has its splendors, which are more than correspondingly magnificent. It has its Sodoms and Gomorrahs, burned and buried for iniquity; but it also has its Zions, its City of Enoch, sanctified and translated for righteousness. The present, in all probability, may boast the possession of the former, but its standard of morals is not yet so eminent as to enable it to lay claim to the

latter. The more we investigate this matter, the less enthusiastic we become over the poetical vision of the rising centurial tidal waves, and the more the history of civilization assumes the aspect of a chopped sea, with here a wave and there a wave mounting up higher than its companions, and frequently, in its wild efforts to make "foot-prints on the sands of time," working about as much mischief as benefit upon the beach it endeavors to beautify. As said, it is no part of our intention to attempt to prove that the past is entirely without reproach. Such an effort would be as futile as the endeavor to establish the same with reference to the present. It is simply our desire to show things in their proper light, to give both yesterday and to-day their due, at the same time preventing if possible, a few souls at least, from being caught like moths by the beautiful but burning glare of false pretension.

All things that exist that are really beneficial and worthy of praise, are the emanations of divine wisdom. All others are but man-made imitations, masks to conceal error and hypocrisy, expedients to hide weakness and deformity, policies to promote selfish interest, and hollow substitutes for something better. The purposes of God have advanced from the beginning, and are still advancing, for it is impossible to impede their progress, and this is why some people imagine that the world is increasing in righteousness. Too blind to discern between the human and the divine, too vainglorious to give honor where honor is due, they coolly appropriate all credit to themselves, confound the thing affected with the Power which affects, and like the fly on the mill wheel grandiloquently exclaim: "How we whirl!" But the wise will draw the distinction between God and the world. The light which beams from Zion's towers may be borrowed by the turrets of Babylon, but none but the worldly mind would credit the latter with its origin. The Almighty, in many instances, has used and is still using the "children of the world" to accomplish His purposes, thus causing the broad "shoulders of the Phillistines" to bear the burdens of prophetical fulfillment, but it is for Zion's sake, not Babylon's, and in order that the wrath of man shall praise Him and all things flow together for the consummation of His universal designs. Let it not be inferred that the destinies of Zion and Babylon are identical, that "the great whore that sitteth upon many waters" can escape the judgments about to be poured out upon her, or that the latter-day world, in the face of predicted and fast approaching disaster, is destined to improve and develop unto endless perfection. That God's kingdom will improve, from henceforth, speeding onward like a comet towards midheaven, with the righteous of all nations as its glittering train, there is no room for the shadow of a doubt. But how the Bible believer and wide-awake observer of passing events, can peruse the pages of the Apocalypse or the prophecies of Christ and his Apostles, concerning the "perilous times" that are even now at our very doors, and still cherish the delusion that the world is becoming better and is fated to attain a perfect future, is a puzzle which retains within itself the mystery of its own solution.

It is true this age will yet outshine all others that have gone before. It is the dispensation of the fullness of times, the destined acme of earthly civilization. God has declared that he will gather together in one all things in heaven and in earth. His Zion must arise and shine, the glory of the Lord

will rest down mightily upon her, and her righteousness radiate from the rivers to the ends of the earth. But let not the wicked world exult. It has no cause for rejoicing. The rise of Zion means the downfall of Babylon. Christ has no communion with Belial. Between them lies a chasm and a controversy, a difference that is essential, a warfare that is inevitable. The struggle has commenced, the battle has already begun. Truth and Error have met, good and evil have grappled, the powers of light and darkness have closed in mortal combat. One of them must go down. The fight will yet thicken, the contest rage with tenfold violence, earth will reel and resound with the fury of the conflict, and the sword of the Lord shall never again be sheathed until the kingdoms of this world become the kingdoms of our God and of his Christ.

[TO BE CONTINUED.]

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RELEASES.—The following named Elders are released to return home with the September 2nd company:—William Cooper, Joseph L. Holbrook, Edwin Harmon, John R. Howard, Thomas W. Horsley, William H. Hulme, Joseph A. Jennings, and John A. Boyle.

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APPOINTMENTS.—Robert Ure is appointed to succeed Thomas W. Horsley in the Presidency of the Birmingham Conference, and Charles F. Wilcox to succeed William Cooper in the Presidency of the Sheffield Conference.

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MEETINGS IN BOLTON.—Meetings of the Bolton Branch were held at 2.30 and 6 p.m., in the Reform Club Room, Sunday, July 30th, at which were present from Utah, Apostle Albert Carrington, President of the European Mission, and Moroni Brown, President of, and Ben. E. Rich, William Hulme, Joseph Wild and John P. Wood, Traveling Elders in the Manchester Conference.

As several of the Saints from neighboring Branches had to take rail trains before the evening meeting, President Carrington occupied the afternoon in speaking, chiefly upon the great plan of salvation, its plainness, adaptability, comprehensiveness and all-saving power. The Elders, Saints and strangers also wished him to occupy most of the evening time, when he spoke very plainly upon several of the characteristics of the Lord's great latter-day work now being carried on, and the necessity for revelation in its prosecution; and was followed by President Brown with a few remarks, in which he testified that the instructions from President Carrington during the day were calculated to bless all present, and that he held the same keys and authority from the Savior that were held by the ancient Apostles, and that the Gospel had been restored in its fullness in this our day through the Prophet Joseph Smith.

The day was pleasant, the hall neat, commodious, very comfortably seated with cushioned chairs, and well filled, many strangers present, and the best of attention given to all of the exercises. The meetings were opened and closed as usual, and the Sacrament was administerd in the afternoon.

CHARLES A. SMURTHWAITE, Clerk.

## ABSTRACT OF CORRESPONDENCE.

From a letter written by President John Taylor, at Salt Lake City, on the 11th ult., to President Albert Carrington, we excerpt the following:

"The *Nevada* company of immigrants (of June 21st) arrived safe at Ogden on Sunday evening last (9th July). The only undesirable thing that occurred was that the luggage was allowed to fall far in the rear of the passengers, thus causing confusion and detaining the passengers on expenses one or two days longer than necessary.

"All is well. Everything is quiet. Crop prospects are good. The delegation from the Constitutional Convention has got through with its business at Washington and some of its members have returned; they report things somewhat more favorable for us than we might naturally expect. We have no idea when the Commissioners will arrive, nor have we any assurance of the course they will pursue. One thing with us is beyond a peradventure or doubt; it is that if we are faithful, God will confound our enemies and bring us off victorious."

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## CORRESPONDENCE.

The following is a letter from an Elder laboring in Iceland, to President Fjeldsted, of the Scandinavian Mission. It was translated into English by the latter, and forwarded to President Carrington at Liverpool:

Reikjavik, June 29, 1882.

C. D. Fjeldsted.

Dear Brother,—I write to let you know that we are well. We arrived here on the 26th inst. after a favorable passage over the sea. But my native land seems in a sorrowful condition, and it is with no feeling of pleasure that we are looking upon the condition of the people. There is a famine in the land and the people are suffering for the want of food, in several places. They have lost their cattle and sheep and everything, and many who were rich and well-to-do, are now in very poor circumstances. I have heard from my father, who used to own lots of horses, cows and sheep, and plenty of other property; he is now a poor man. The sea is still covered with ice all around the north coast of the country.

I send you a list of the Saints here (twenty-three in number), and I feel very sorry to see their distressed circumstances. Brother Gudmundar Einerson, who has been the leader of this Branch, came to town on the 17th inst, with a little company of Saints, eleven in number, who intended to emigrate to Zion. These Saints were denied a place in the city, and had to live in a tent outside the town, and have suffered considerably on account of the inhospitality and persecution of the people. There is an epidemic in the land; people are sick in almost every house, and many are dying. Three of this little company took sick just before they had a chance to sail from here, and were consequently delayed. If they have to stop long they will run short of money for their emigration, as provisions are very high, and they cannot get work as they belong to our Church. I feel much regret over their situation, and wish I could do something to help them. I have thought of selling my overcoat for that purpose, and again have thought I would need it for my own use in my travels. Such are the feelings of the people towards the work of the Lord, that Brother Walgardson and myself could not procure lodging in town, but had to sleep in our blankets on the ground. Our board has consisted of rye bread and fish, no lard nor butter, and coffee without milk; I have tried to buy butter for money, but could not get it. Your brother in the Gospel,

GISLI E. BJARNASON.

# MINUTES OF THE NEWCASTLE AND DURHAM CONFERENCE,

HELD IN THE NILE STREET ASSEMBLY ROOMS, SUNDERLAND, JULY 23, 1882.

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Elders present from Utah—Apostle Albert Carrington, President of the European Mission; John Stoddard, President of, and J. L. Holbrook, C. H. Greenwell, H. W. Manning and C. Weatherstone, Traveling Elders in the Newcastle Conference.

11 a.m.

After the usual opening exercises, with prayer by Elder C. Weatherstone.

President John Stoddard said that having met in a Conference capacity, he hoped all that would be said and done would be directed by the Spirit of God. He then called upon the Traveling Elders to report their Districts.

Elder Holbrook said he had traveled about two years, and well understood the condition of the Saints. Several whose names were upon the books he had never seen at any of the meetings. Many out-door meetings had been held, but it was hard to get the people to give a hearing.

Elder Greenwell felt that he was doing his duty; said there were some who were lukewarm and negligent. Baptism and the gift of the Holy Ghost were misunderstood by some people. On instructing them in regard to these things, some had taken heed and joined us, while others had said, "we don't want you any more." On the whole, he was glad the Saints are as good as they are.

Elder Manning said he had not seen all of the Saints, but those he had met he believed were good people. He had traveled through Sunderland with brother Holbrook, and with other Elders through other parts. They had held one out-door meeting and met with some success. Some of the Saints who could emigrate were neglectful of this duty, and some had repented after their means had slipped away, which might have been used for that purpose.

Elder Weatherstone said the little he had traveled among the Saints had convinced him that they were enjoying the Spirit of God. The Gospel makes us free, and it makes us men to testify in support of it. He gave some spirited teachings in relation to the doctrines of the Church, and spoke at length upon the blessings which would follow gathering to Zion.

President Stoddard said he had traveled throughout the Conference, with the exception of Haswell, and found many good Saints. He presented the Authorities of the Church in Zion and elsewhere, which were all unanimously sustained. The financial and statistical reports being read, were also unanimously accepted, and after a few further remarks from President Stoddard, the meeting was brought to a close.

Singing. Prayer by Elder J. M. Parish.

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2.30 p.m.

Singing. Prayer by Elder G. Lowther. Singing.

The Sacrament was administered by Elders S. Smith and W. Crag.

Elder Greenwell showed that the Gospel is different to the various forms of religion made by man, as there is a great difference between God's ways and man's ways. Spoke of the necessity of being baptized and obeying all the teachings of Jesus Christ, in order to be saved in God's kingdom.

Elder Weatherstone said he had been much edified by the previous speaker's remarks; said it was recorded in Scripture that there is a way which seemeth right unto man, but the end thereof is death. He explained how man would be blessed if he put his trust in God and in what He had said for the guidance of the human family, in preference to the sayings and teachings of man; referred to Paul's conversion and strict obedience to the Gospel as taught by Jesus Christ. Said the time would come when people would speed from shore to shore and from land to land to find an Elder, but in vain. In spite of the opposition of the nations, this work is still progressing, showing

that the despised of men are the chosen of God.

Elder Holbrook, while listening to the brethren, had been greatly edified. Spoke of the rejection of the Savior, because he did not come according to the opinions and ideas of man; how the Lord guided and directed the inhabitants of the earth in former ages by revelation, and showing that the unbelief of the people had caused them to go astray. He left his testimony with the people that Joseph Smith was a Prophet of God.

Singing. Prayer by President Stoddard.

6 p.m.

Singing. Prayer by Elder Manning. Singing.

President Carrington spoke of the popularity of error, the free agency of man, the restoration of the Gospel through the Prophet Joseph Smith, the man-devised systems of religion, the necessity for revelation in our day, the gathering, and the folly of man's opposition to the Lord's purposes.

Singing. Benediction by Elder Holbrook.

The meetings were all well attended, very interesting and instructive, many strangers being present, and marked attention paid. B. EGGINTON, Clerk.

## A PSALM OF PRAISE.

BY HANNAH T. KING.

I stand in Zion, and rejoice in the God of my salvation! My home, my cherished home is among the Saints of God; therefore do I rejoice. I sit beneath the voice of the Prophets of God, and the light of inspiration is reflected from them even into my heart and brain; therefore do I rejoice. Holy men are around us that bear the Priesthood of the Holy One, and magnify the same; and therefore do I rejoice. Holy women also are around and about us, that minister to their sisters in holy places; that go about doing good; whose lives are a "labor of love," nursing the sick, comforting the afflicted, strengthening the weak, and in all things fulfilling the law of love. Therefore does my heart rejoice, I am made glad, and am comforted for the trials I have undergone. In a far distant land was the Gospel brought to me, by a handmaid of the Lord. My father and my mother were near me, and a host of loving and beloved ones! My home was the nest of love! The Gospel did not find me destitute, or desolate, or alone, but it found me rich; my cup full to overflowing with good things, with sweet and loving spirits around me. Yes, I had all I desired!—Then I heard the Gospel of Jesus Christ, and I had enough of the Spirit of God to know it was truth. Then also came the knowledge that I must sacrifice on the altar of my God much that was so dear to me.

I halted, I had "great possessions," and then came a voice saying, "whoso loveth father or mother more than me is not worthy of me; or son or daughter more than me and my Gospel is not worthy of me; one who is not ready to forsake *all if need be* for my sake cannot be my disciple." 'Twas the Spirit of my God that enabled me to pass through the fiery trials of that grand epoch of my life—'twas often the bitterness of death, and the tenderest fibres of my soul were stretched to their utmost tension; but I passed the severe ordeals, and now rejoice that I stand as one among the Saints of Latter days.

Here are my brethren and my sisters, the friends of my soul—and the children whom God has given to me. He hath given me a home in Zion, food and raiment, peace of mind, love and unity to be round and about me, and His Spirit He hath not taken from me. Therefore my spirit rejoices all the day long, and often in the silent watches of the night have I risen to thank and bless Him for His goodness to me. He hath upheld me in every trial, in severe sickness, and through faith and the administration of his servants and the ordinances of his church I have been healed.

When poverty and privation have

been around me, He has inspired friends to help me, and supplies have come. I gave up my friends in my native land, but never for a moment have I been without one. I gave up my brother and my sister that I so loved; but I have found brothers and sisters fond and faithful, in the gathering place of the Saints; and my richly appreciated parents that were among the most valued of my treasures —their places even have been in a measure supplied. I have realized the words of our Savior, that whatsoever we sacrifice for his sake and the Gospel shall be restored to us a hundred-fold, even in this life. Shall I not then exultingly break forth? I stand in Zion, and rejoice in the God of my salvation! Here I "raise my Ebenezer," for truly "thus far hath the Lord helped me." Therefore I will sing unto him a song of praise, and proclaim his goodness in the courts of Zion. He hath dealt with me as a loving father; He hath corrected me, but not in His anger; He hath afflicted me to purify and sanctify me.

He has taken some that were dear to me as my own soul, but they were his before He gave them to me, and He will reserve them for me till we meet again. "He hath done all things well," and my soul is satisfied. How shall I shew forth my gratitude, how make known the thanksgivings of which my heart is full? I will listen to the instructions of my teacher —I will be obedient to the counsels of God's servants—I feel as a child in school, and will try to learn the lessons set before me; I will try to school myself, teaching my spirit to be passive where *action* is not available. I have never eaten the bread of idleness, now I will be "a working bee in the hive of Deseret;" industry becomes the Saints of Latter-days. I will labor with my hands, even as a menial; I am content to do it, I will also examine my mind, and if there is good in it I will lay it out for the benefit of others. That, that I have found good, by my own experience, I will lay before others, that they may also turn the same to good account. I will do all the good I can in the station into which God has seen fit to call me I will try to bear affliction patiently. When I am in happiness Thou my God knowest how grateful I will be, for happiness is heaven to me; and it is an emanation of the Spirit of God. Where it exists the principle of evil can have no power, for the soul is basking in a fullness and is satisfied. Then let us cultivate this atmosphere of heaven; it will enlarge our hearts, expand our minds, increase our intelligence, multiply our usefulness and teach us, above all other things, to praise our God. Let us help others to be happy, for by our works shall we be judged; by the "deeds done in the body," will the verdict be given, and in this way only have I any right to say, or any hope in saying, I stand in Zion, and rejoice in the God of my salvation.—*Woman's Exponent.*

## UTAH NEWS.

The ceremony of dedicating the Deseret Hospital took place July 17th in Salt Lake City.

The 4th of July, the birthday of American Independence, was celebrated in grand style in Salt Lake City.

The Jordan and Salt Lake City Canal is at length finished. The city is now supplied with water from that river.

The Utah Commission, provided under the Edmunds Bill, are expected to reach Salt Lake early in August.

The house of Moroni Seely, of Mount Pleasant, Sanpete County, was struck by lightning on the 5th inst. No one hurt.

The late excitement over "Mormonism," which was at fever heat in the United States a short time ago, has cooled down, and, in the language of Macaulay, "public virtue has gone to sleep for another seven years."